The Intellectual Profession
Conversations with Fifteen Moroccan Thinkers

The authors

Native of Aneizi, Fatma Ali Mouss grew up in Casablanca. She is a political analyst and a researcher in the Moroccan Center of Social Sciences (CM2S) at Hassan II university. She is also a founding member of the Young researcher Group association and of the Group of research and studies of gender in Morocco.

Native of Casablanca, Driss Ksibi is a writer, researcher, playwright, media specialist and professor at HEM. He is currently director of HEM research center (Cesem) and its electronic review, economia.ma. He is also a cultural activist and cofounder of Ibn Rochd Encounters in Morocco.

The collection

Table of contents

A quest for Intellectuals

Humanist heritages

Mohamed Chatlik. The advocate of diversity
Abdallah Laroui. Subjectivities of a rationalist
Fatima Mernissi. Dreams of a cosmic Islam
Abdel fattah Kilito. The thousand and one languages of the writer
Abdessalam Benabdelali. Bits of mythologies
Ali Benmakhlouf. At the bedside of the city
Halima Ferhat. Enlightenments of the Maghreb Middle age

On-going modernities

Abdelahad Sebti. Historian of present times
Mohammed Ennaji. In the mysteries of servitude
Mohamed Tozy. Mentoring and take-over in social sciences
Rahma Bourjina. Ethics of a citizen professor
Hassan Rachik. The right distance of the anthropologist
Abdelhay Moudden. Aesthetic political analyst
Abdellah Saat. The informal and the strategic
Driss Khrouz. Praise of Culture

Selected bibliography

Index

Argument

Since the uprisings of 2011, people of the area turned to the intellectuals to help them take a stand in the public sphere. Scrupulous thinkers have more interrogations to ask, than certainties to power out. In Morocco, fifteen of them accepted to speak their minds and explain their job.

Some, tempted to give a reason to our life in society and to our cultural goals, delve into our humanist heritages (philosophical, spiritual, ancient and/or modern). Others, more engaged in the comprehension of realities, complex political and social realities in which we evolve, search for analytical arguments, to name them, describe them and sometimes analyze their historical background.

They all share an ethic of researchers along with their preoccupations as citizens, without merging both. They manage, by various ways, to stay in interaction with a society, in search of a sense and an awakening in a globalized world.

PUC has been created by HEM business school as an extension to its seventeen year-old Citizenship University (Université citoyenne), dedicated to allow access for larger audience to high level knowledge and information. PUC is strongly backed up by HEM research center, Cesem, where a group of high-brow scholars conduct up-to-date surveys on economy and entrepreneurship through social sciences lenses so as to apprehend complexity. PUC’s main goal is to make scholarly knowledge contextualized and accessible to larger readership.

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Collection founded on the grounds of HEM
Citizenship university®
The web of our singularities
Living together in Morocco
Edited by Fadma Ait Mous and Driss Kaïsks

Description
This book is the result of three years of regular work by the Living Together Collective, created by Fatama Mernissi in November 2012. It investigates changing social connections in Morocco. What is our relationship to knowledge, to language, to religion, to gender equality? To father figures and to foreigners? To space, to work, to virtual reality? Using these nine themes as points of departure, the authors try to understand the tensions created by the access to individuality; the freedom and excesses that follow from it; as well as the denial of the collective and the injustices this entails.

The collection

The Citizen University Press (Presses de l'Université Citoyenne, or PUC) was founded by the HEM Group as an extension of the Citizen University, which was itself created 17 years ago to enrich a spirit of openness and to develop a culture of pluralism, debate and citizenship. PUC relies on the CSEM, the research center of the HEM, where high-caliber researchers analyze the economy and entrepreneurship by means of the social sciences. The collection's goal is to open academic space to a large public of non-specialists and to contribute to disseminating a culture of debate and critical thinking in a new way.

Summary

Posthumous letter to Fatama Mernissi
By the Living Together Collective

Thinking together, a long evolution
Fadma Ait Mous and Driss Kaïsks (editors of the book)

Work
- Work: Between constructing an identity and living together
  Raja El Moutarif, psychologist and psychotherapist
- Living together, what a project!
  Hammad Sagili, professor of theory of organizations

Knowledge
- The place of books in a society with low literacy
  Mohamed-Sghir Janjari, anthropologist
- Science and society: a broken link
  Rachida Roky, professor of neurobiology

Language
- The Other and the language of society
  Majd Safouane, psycho-analyst
- Single voices in search of a symphony
  Driss Kaïsks, writer and researcher

Religion
- From religion at home to religion of state
  Mohamed Tazi, political scientist and anthropologist
- A history of the normative pendulum of European Islam
  Farid El Aari, anthropologist

Father
- Crisis of parental authority or need for free speech?
  Farid Marini, psychiatrist and psychoanalyst
- The floating cords
  Hakim Bensaid, engineer

Gender equality
- A look at the egalitarian ethic of the Koran
  Asma Lammabat, doctor of biology and essayist
- Domestic negotiations of equality
  Leila Bouazria, sociologist

Space
- The city: from a location to a web of connections?
  Salima El. El Mandija, architect
- The Sharawi space, from nomadic to sedentary life
  Mohamed-Salah Yara, professor of philosophy

Virtual reality
- Speaking of virtual reality
  Fadma Ait Mous, political scientist
- Living together in the internet era
  Mourir Banaaï, blogger

Foreigners
- The strange, the foreign and the rest
  Dominique Lincossier, engineer
- The African element
  Omar Barrada, poet and translator

Bibliography

Index

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Size: 14 x 20.5 cm | 278 pages
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National Champions
The development equation in Morocco

Selma Mhaoud

Summary
A multidimensional concept
a. Concept overview
b. Champions at the heart of an unresolved debate

Products of the political economy of Morocco
a. Public policies and private strategies
b. Is there a national champions policy?

National development and strategies of champions
a. Morocco, still in the process of development
b. National champions, key contributors to the economy
c. The paradoxes of the Moroccan economy

What is expected of the champions?
A context in need of improvement
b. Private initiative and public policy: interactions to be rethought

Argument
OCP, SNI, Attijariwafaibank, Maroc Télécom, Addoha, BMCE Bank... They are big, innovative, competitive and international. These companies, and others, called "national champions" have thrived in a domestic context rich with incentives. But does Morocco have a policy towards national champions? What imperatives does it respond to? And to what extent do these "champions" contribute to the socio-economic development of the country? Does the impact match the resources allocated and the expectations they generate?

In this three-year-long research project, which combines an overview of the issue and an analysis of the peculiarities of Moroccan economic history, Selma Mhaoud questions the theories and practices, and the fluctuating line between industrial policy and rent economy.
A Woman’s Back is a Donkey’s Back
The Forgotten Women of Morocco’s Depths

Hicham Houdaifa
journalist, publisher and head of the investigative book series “Enquêtes”

Hicham Houdaifa was born in Casablanca in 1966. Since 1996, he has been a correspondent and contributor to Moroccan and regional media. Between 1999 and 2001, he was the New York correspondent for Afrique magazine. He was also a journalist at the ground-breaking independent news magazine Le Journal hebdomadaire from 2004 until it closed down in 2010. Today, he regularly contributes to La Vie économique.

Throughout his career, Hicham Houdaifa has focused on social issues: freedom of religion, women’s rights, the situation of sub-Saharan migrants... He is the co-founder with Kenza Sefrioui of EN TOUTES LETTRES, a publishing house dedicated to investigative writing, where he is in charge of the book series ENQUÊTES.

1. Introduction
2. The clandestine workers of Mibladen
3. The tortured women of Ksar Soumtate
4. The double burden/punishment of the Ninja of Berkane
5. The borrowed girls of Kalaat
6. Undocumented marriages in the Atlas
7. Barmaids of Casablanca
8. Violence against women: an Overview
9. Victims of Trafficking in the Gulf

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Religious extremism
A dive into the breeding grounds of radicalism in Morocco

Hicham Houdaiffa

The author

Hicham Houdaiffa was born in 1969 in Casablanca. He has worked as a journalist since 1996. As a reporter, first at the Journal hebdomadaire and today at La Vie économique, his main focus has always been social issues. He is the author of Woman's back, donkey's back, the forgotten women of rural Morocco (En toutes lettres, 2016; finalist for the 2015 Grand Atlas prize).

Synopsis of the investigative articles

1. Islamic studies, from zaouias to universities
In university faculties of Letters and Humanities, departments of Islamic studies, created in 1979, are home to Salafist professors who spread an extremist vision of Islam.

2. The great journey of Abou Hafs
Abdelwahab Rafik was once a Salafist jihadist known as Abou Hafs; today he supports a more humane approach to Islam. His life provides insights into the history of radicalization, from Afghanistan to the 2003 terrorist attacks in Casablanca to the Syrian conflict.

3. Public education: reforms that change (almost) nothing
The recent controversy over the presentation of philosophy in an Islamic education text book demonstrates the limits of curriculum reform, which was carried out in haste and is not enough to counter extremism.

4. Bir Chifa, a neighborhood of extremists
One of the largest contingents of Moroccan jihadists in Syrian and Iraq hail from the Tangiers neighborhood of Bir Chifa. Self-appointed morality police run rampant there. In Bir Chifa, religious radicalism and criminality live side by side.

5. Moroccan jihadis, from Afghanistan to Syria
Afghanistan, Al Qaeda, Iraq, Islamic State...Moroccan jihadists have joined all these battlegrounds and groups. A historical overview, with portraits of the main figures who have left their mark on the jihadist movement.

6. Bilma'wen: radicalism versus rural customs
Traditional rural festivals feature mingling, disguises, a Carnival-like inversion of roles. These customs are a target of radicals, who threaten a swathe of Morocco’s cultural heritage.

7. Nijab: a piece of fabric or an ideological statement?
The niqab or the burqa symbolize the obsession of radical salafists with the status of women in public space. Beyond the fabric, who are these women?

8. El Principe; jihad, smuggling and discrimination
In the Spanish enclave of Melilla, the Principe neighborhood is abandoned by the authorities. Segregation, lawlessness and poverty: a fertile soil for radicalization.

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The collection

INVESTIGATIONS is a collection dedicated to investigative journalism and to the observation of our society. Every book focuses on a theme, which it explores through different investigations and reporting. INVESTIGATIONS is first of all an approach, it relies on fieldwork to seek out voices that are rarely heard and to faithfully transmit what they have to say; and on simple and well-documented writing, which eschews sensationalism or pathos and appeals instead to the intelligence and the conscience of readers. In short, books that encourage citizens to take part in public debates with the full knowledge of what is at stake.

Religious extremism

A dive into the breeding grounds of radicalism in Morocco

The author

Mohamed Samouni was born in 1984 in Casablanca. He is a researcher in political sociology at the Faculty of Law of Casablanca University and a journalist at www.atlasal.com.

Summary

Introduction: schooling, the only defense
Islamic studies, from zaouias to universities
The great journey of Abou Hafs
Public education: reforms that change (almost) nothing
Bir Chifa, a neighborhood of extremes
Moroccan jihadis, from Afghanistan to Syria
Bilmawen: radicalism versus rural customs
Niqab: a piece of fabric or an ideological statement?
Innocents or extremists? The young girls’ terror cell

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8- Innocents or extremists? The young girls’s terror cell
   On October 7, 2016, the very day of the parliamentary elections, the Central Bureau of Judicial Research disbanded a cell of ten under-age girls and accused them of planning terrorist operations. Are these radicalized girls or ‘chaste’ girls, as described by the Salafist Committee who stood up for them?

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Books under threat

Voids in the publishing ecosystem in Morocco

Kenza Sefrioui

Kenza Sefrioui is a cultural journalist and literary critic. She is the author of Souffles (1966 - 1973), hopes of a cultural revolution in Morocco (Editions du Sirocco, 2013 winner of the Grand Atlas prize). She undertook a study of the publishing sector and of reading for the 2014 general assembly on culture carried out by the association Racines for cultural development in Morocco and Africa (www.racines.ma)

Summary

Introduction: an environment of mistrust
Where are books to be found?
A library as an oasis
Bootlegged books
On the hunt for books
Leaving Morocco to find readers?
New networks to spread books

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Synopsis of the investigative articles

1. Where are books to be found?
A lack of libraries, geographical disparities, a vulnerable publishing sector...books and opportunities to read in Morocco are not easy to find.

2. A library as an oasis
The singular adventure of a civil society activist who set out to create a rural library and a sense of citizenship in his native village of Bouhoda, north of Fez.

3. The invisible hands of censorship
Publications imported from abroad are inspected by the Ministry of Communication. Officially, there is no censorship in Morocco. But unofficially, procedures make clear that some books aren't welcome.

4. Bootlegged books
Downtown Rabat and Casablanca have been flooded in recent years with pirated books, while the authorities look on indifferently. This threatens Morocco's already vulnerable book stores.

5. Book hunters
It is hard to establish a national database of books, due to the weakness of distribution networks and the fact that publishers aren't obliged to deposit copies of their publications in a central library. Every year, the King Abdul-Azz Al Saaoud Foundation in Casablanca sends two archivists to fifteen small cities, to hunt for unfindable books.

6. Leaving Morocco to find readers?
The absence of a stimulating book scene in Morocco has led some authors who believe in their talent to head towards foreign editorial networks. These are mainly French or Middle Eastern, depending on the language the authors write in.

7. New networks to spread books
Following the February 20 protest movement, which in 2011 called for greater democracy in Morocco, many initiatives have been launched to stem the growing problem of readership in Morocco. These initiatives often depend on social media: digital technology to the rescue of books.

Contact: info@etlettres.com
The collection

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INVESTIGATIONS now includes the work of university researchers, who enrich the collection with a new approach to fieldwork and whose theoretical analyses raise awareness of social science research.

Chadia Arab is a geographer and researcher at the CNRS (National Center Scientific Research) in Angers, France. Her work is focused on international migration and particularly on Moroccan women in France, Spain, Italy and Persian Gulf countries such as the United Arab Emirates. She is also interested in gender and migration, citizenship, discrimination and the relationship to the body in Arab countries. She has written a book, published by the Rennes University Press and based on her doctoral thesis, on the migratory circuit of the Alt Ayad tribe in Spain, Italy and France. She teaches social geography and the geography of migrations at the University of Angers.

Subject

Since the turn of the twenty-first century, thousands of Moroccan women have traveled to work picking strawberries in the Spanish province of Huelva. Recruited directly in Morocco through seasonal contracts, these “strawberry girls” were chosen because of their economic precariousness and because they left children behind in Morocco, ensuring they would return. Chadia Arab, geographer and researcher at the National Center for Scientific Research, analyzes the mechanisms of this circular migration, developed to meet the need for labor and to regulate the migratory flows between Morocco and the EU, while forgetting the needs of women.

Table of contents

Introduction

From Huelva to Hell: the itinerary of seasonal female workers
1- Huelva, the province of red gold
2- A new life

A program for ethical management of seasonal migration
1- The origins and functioning of seasonal agricultural contracts
2- A controlled migration
3- The different stages of migration
4- The system seizes up

Vulnerable, rural, and poor women
1- Geographic, economic and social origins
2- The experience of migration

From Morocco to Spain, what changes?
1- Economic and social changes
2- The other consequences for women
3- Changes within families
4- From the djellaba to jeans
5- Words to describe these changing women

Circular migration, gateway to clandestine migration?
1- Seasonal worker
2- A scientific concept that has been politcized
3- The evaluation of Moroccan civil society and of institutions
4- The hirig factory
5- Undocumented migrant women

info@etlettres.com
Asma Lamrabet is a professor of medicine and member of Morocco’s Rabbata of Ulama, an institution dedicated to Islamic scholarship. She is an important voice of reformist thought within Islam.

Summary

1. Women, subaltern creatures?
2. Women, an eternal source of temptation?
3. Are men superior to women?
4. Must women have a guardian?
5. Must women be submissive and obedient to men?
6. Polygamy, a man’s right?
7. Repudiation, a man’s right?
8. Stoning, a punishment for female adultery?
9. Do men have the right to beat their wives?
10. The hours in heaven, only for men?
11. Is a man’s testimony worth that of two women?
12. Do women inherit half as much as men?
13. Are women allowed to act as imams or political leaders?
14. Are Muslim women allowed to marry non-Muslims?
15. Must Muslim women wear the veil?
16. Are there no female prophets in Islam?
17. The female body, a taboo?

Conclusion: What alternatives to end the deadlock?

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“To raise difficult questions concerning women and Islam is not a provocation but a necessity. The goal isn’t to offend but to clarify, to correct and also to denounce. To clarify the confusion between the spiritual message of the sacred text and an interpretative orthodoxy that has been institutionalized. To correct the great number of sexist and sometimes defamatory prejudices transcribed into the Muslim tradition in the name of divine precepts. And then to denounce what a patriarchal culture has anchored in the soul of Muslims: the debasement of women.”

The veil, polygamy, equality of inheritance… Asma Lamrabet draws a map of the discrimination imposed upon women in the name of Islam. She demonstrates that the majority of classical, medieval interpretations were the product of their social and cultural context and were developed in the margins and sometimes in opposition to the Koran, which contains a much more open and egalitarian vision.

Extract of the conclusion

“Faced with an ever more dangerous manipulation of religion, we must agree on the urgent need for self-criticism and for religious reform on the question of women’s status, as on all the other hard questions such as freedom of conscience, individual freedoms, or the use of violence. This reform, originating within Islam, could help us escape these ideological dead ends. We must offer Muslim men and women new ways of interpreting a religious belief that can become an ethical code, that can be experienced not as a fixed identity of resistance and rejection of others, but as a true, liberating spirituality.”

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The collection

The Vexing Questions collections considers topics that deeply structure our world and shape our cultural, social and physical environment. Infested with prejudices, pre-conceived notions and untruths, they often provoke polemics and unleash passions. The collection, which owes its title to Asma Larijebet, the author of Islam and women, the vexing questions (2017) aims to deconstruct these debates and to offer other more thoughtful analyses.

MOROCCO: LANGUAGES AT WAR?

Subject

Arabic, darja, Amazigh, French, Spanish... In Morocco, celebrating linguistic diversity should not make one forget that it is also the source of tensions. Languages are enmeshed with social, economic and political issues. Geopolitical hegemonies, social divides and the weight of colonial history have put in place stereotypical representations: French as the language of modernity, versus Arabic, assigned to religion and tradition; darja and Amazigh as dialects and simple means of communication, versus classical Arabic, a written language, etc. These power relations play out on multiple levels and create tension around identity, an obsession with legitimacy and feelings of injustice.

Fifteen writers and intellectuals, Arabophones, Francophones or bilingual, of different generations, investigate this complex situation. Beyond prejudices and polemics, they argue for openness and translation.

Table of contents

Introduction: Liberating language from hogra, by Kenza Sofriou

1- Zakia Iraqri Sinaceur: The French language, the language of the ‘Other’ but also my own
2- Jalal El Hakmaoui: After empire, translation.
3- Yassin Adnan: A Moroccan House of Wisdom: for a multilingual citizens' literature
4- Abdou Filali Ansaraya: Between diglossia and multilingualism: Could we start a virtuous circle?
5- Mohamed -Sghir Janjar: “A division of intellectual labour on a linguistic basis”
6- Abdellah Taia: To love and to kill: Why do I write in French?
7- Mohammed Benni: Modernity in motion: in favor of a modern Moroccan culture in Arabic
8- Omar Saghi: Speaking two languages, passing inequality over in silence
9- Abdelmajid Jahnin: Standard Arabic, a living language within Moroccan Arabic
10- Fouad Laroui: The impossibility of addressing the linguistic question in Morocco
11- Ahmed Farid Merini: The stranger in the language
12- Mustapha Slamaeur: “In Islam, language isn’t a barrier”
13- Nabyl Lahluou: Arabic should be a language of freedom as French is
14- Salim Jaf: If we said what we meant, there would no longer be a “languages problem”
15- Driss Ksikes: My language is literature
16- Abdellatif Laaoui: For a creative articulation of our language

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info@etlettres.com
The collection

The Law and Citizenship collection aims to make the law accessible to all. It will be dedicated to publishing works that will explain to citizens their rights and obligations in a simple, practical manner. It will define legal norms and the procedures that follow from them, as well as the contribution of jurisprudence to thorny questions. This will allow citizens to find solutions to the legal problems they face daily. The collection proposes first of all to define legal principles in light of the historic evolution of jurisprudence and its recent advances. It will then work to comprehend the juridical framework that governs these legal principles, on the national and international level. Finally, a special interest will be given to presenting the content of these legal principles, according to the following logic:
- the legal norm, which consists in presenting the obligatory juridical norm, its degree of application and its impact in terms of jurisprudence;
- procedures, which refers to a description in stages of the practical and operational functioning of the legal norm
- litigation tied to the difficulty of interpreting the legal principles themselves, as well as to the complexity of jurisprudence. A reason to adopt a comparative approach between Moroccan and North African law.

Hind Tak-Tak, collection director

Summary

Introduction
Part One: The nationality of origin
1. Attribution of Moroccan nationality by filiation
2. Nationality of origin by birth or nationality jure soli: children of unknown parents
3. The loss of nationality
4. Reintegration
Part Two: Acquired nationality
1. Nationality acquired through the law
2. Naturalisation
3. Forfeiture

Conclusion
Bibliography

Why this book?

Morocco is the first country of the region to engage in a policy of regularizing undocumented migrants. It thus becomes one of the rare countries in the global South to be a host country for migrants.

Extract of the conclusion

"It seems advisable for laws to be adapted to the social environment. Several matters therefore require legislative intervention. These include the matter of the transmission of nationality by the Moroccan woman to her foreign spouse, that of family re-grouping, and that of children born in Morocco to parents hailing from Subsaharan countries, be they refugees, asylum seekers or illegal migrants. Refugee status, for example, does not allow the person concerned to request naturalisation. Yet several years may pass without refugees or their children benefitting from any particular processing of their case. Rules should be put into place to allow this population to switch from refugee status to the status of foreigners. Taking this measure is necessary for social cohesion, especially at a time of military conflicts, when people find themselves sometimes forced to leave their countries of origin. It is a measure that would re-affirm Morocco as a country of legal immigration."

Hind Tak-Tak has a doctorate in private law. She is a professor at the Faculty of Law of Casablanca. She is the author of publications on private law that make use of a comparative approach.

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Contact: info@etlettres.com
What history can do. Patrick Boucheron’s inaugural lecture at the Collège de France, is a major text within contemporary historical thought. Written just after the 2015 terrorist attacks in Paris, this text states the need to re-think history, questioning established periodicities and emphasizing the urgent need for a universal history. It suggests a method to escape the “fascination with destiny” and to ensure “the possibility of a conscience may abide.”

“I remember why I chose to teach history: because I suddenly understood that it was tremendously fun. I remember how long and difficult however it was for me to understand that history could also be an art of thought. I remember the loneliness, and the way of escaping it, the desire to gather and to disperse. I remember that there are happy times when people cross the Mediterranean Sea from shore to shore, and other, darker times when it becomes a tomb. Therefore, when we face the sea, we do not see the same thing anymore. “To try, to brave, to persist”: Here we are. There is certainly something to try. How can we reconcile ourselves to a future without surprises, to a history where nothing can appear on the horizon but the threat of more of the same? What will happen, no one knows. But everyone understands that to perceive and welcome the future, he or she will have to be calm, varied and overly free.”

The author
Patrick Boucheron was born in Paris in 1965. He is a historian, specialized in medieval and Renaissance Italy. He is the author of Leonardo and Machiavelli (Verdier, 2008). Since 2015 he has been a professor at the College de France, where he holds the Chair of History of Western European powers, Xllth-XVith century. He edited, with Nicoles Delalande, Florian Mazel, Yann Potin and Pierre Singaravélou, The World History of France (Seuill, 2017).

The translator
Jalal El Hakmaoui was born in 1965 in Casablanca. He is a poet and translator. He translated Lorand Gaspard’s Absol Sol, They came from the North by Françoise Lalande, Jidi Majia’s Word of Fire and Julien Blaine’s Calmar.

The author of the preface
Abdelahad Sebti is a historian and professor at Mohammed V University. He is the author of numerous works in social and daily life history, as well as works on the writing of history. One focus of his work has been the cultural history of tea. In 2007, he founded with Abdelhay Moudden the electronic review Ribat al-Koutoub.
Abdelwahab Meddeb (1946-2014) was a writer and a poet. Born in Tunis, he taught comparative literature (Europa/Islam) at Paris X University. He also led a seminar on Sufism at the University of Geneva. Founder and director of the cross-cultural and genre-spanning international journal Dédale, he also produced the weekly program Cultures of Islam on France-Culture. In 2002, he won the Max Jacob Prize for his collection of poems, Matière des Oiseaux (The Substance of Birds) (Fata Morgana) and the François Mauriac Prize for his essay La Maladie de l'Islam (The Illness of Islam) (Seuil), as well as the Benjamin Fondane prize for Contre-prêches (Counter-sermons) in 2007. Moreover, he shares with Edouard Glissant the Doha Cultural Capital prize his entire work. He embodies one of the major voices of liberal Islam.

Mohamed Zernine, the translator, is the author of many notable works in sociology and in the translation of humanities (Négb Bouderbala, Abdellah Hammoudi ...). He also has significant experience in the field of teaching and pedagogy, which makes him attentive to the issues of transmission of knowledge.

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« The originality of Islam is to be the only entity that has simultaneously rubbed up against the borders of Western Europe, Byzantium, China and India. This juxtaposition of diversity gave the Arabic language the privilege of being in contact with the fields covered by Latin, Greek, Chinese and Sanskrit, in addition to the integrated fields made possible by the knowledge available in Persian, Syriac, Aramaic, Hebrew, Demotic. Islam has bonded these disparate traditions, unified and reinvigorated them together. »

At the crossroads of Western Europe, Byzantium, China, and India, Islam has embraced and invigorated their contributions and, through this synthesis, further enriched the universal. In Islam, la part de l’universel, published in 2003 with a rich bibliography, Abdelwahab Meddeb, recalls the humanist dimension of this civilization and its major contribution to areas such as architecture, mathematics, political science, theology, etc.